THE

Western Conference News Letter

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Anyone who has read, either with or without sympathy, Prof. James' "Pragmatism" feel that in his attack on Rationalism he sets up a man of straw to destroy. No Rationalist would accept the position that Prof. James gives him, much less would he undertake to defend it. It is supposed that a philosopher is a cold-blooded individual that is very careful not to make misstatements. He is supposed to use the greatest care in defining relations; yet here we have a case in which a philosopher of great reputation assigns beliefs to his opponents that are not theirs and then proceeds to demolish that which they have not accepted. In point of fact, the difference between Pragmatism and Rationalism is most largely one of definition and emphasis; which goes to prove that if cool-headed philosophers can magnify differences by false definitions one can expect nothing else from hot-headed theologians. Unitarians are far from guiltless in this matter of magnifying differences. There is no one more insistent than the writer that there are differences between Unitarianism and orthodoxy in all its forms. If there were not marked differences we should have no reason for being, but we ofttimes misstate the position of others. The theological world does move, despite doubts to the contrary. No longer is the attitude of a church fully determined by its creed. We may say that it ought to cut away the outgrown thing, but the operation is delayed from many reasons of domestic economy, even though it is seen by the progressive element that it acts as a drag upon progress. It is one of the sad things in life that no man can ever fully understand another because no two men give the same value to words. Perhaps the unspoken converse of sympathy between friends comes very near to perfect understanding, but the spoken word can never bring it. So it is with the creeds of men, my interpretation of my friends creed brings offense to me while his brings uplift to a soul equally sensitive to truth. The real sympathy of religions lies above the realm of material or intellectual expression, even in the realm of spiritual interpretations and appreciations. This attitude does not depreciate clear thinking, it only deprecates arrogance. We do not want another to state our faith for us, therefore we should be willing to grant equal liberty to our brother. Perhaps our demand for an opportunity to voice our own belief is the more consistent, as it is not officially stated in a creed that we profess to accept, but we must remember that the creed may mean other to him who accepts it from what it does to us. However, of this we may be sure that when one does not interpret a creed in accord with his best knowledge and highest instinct he is doing violence to his spiritual nature to continue to render loyalty to it. But the creed and the church that once accepted it may be two very different things for the church that is alive grows in thought and spirit while a creed is but an expression of what was once thought and lived. No one should be less ready than a Unitarian to misinterpret another's position or be of a narrow and dogmatic spirit.

CERTIFIED RELIGION.

It is true that to some men science and religion are sworn enemies. They are enemies to the man who thinks science has done away with everything ideal in life, and has proved materialism true. They are enemies to the man whose religion depends on views of the world held by men who knew almost nothing about the world. Religion does stand up against the science which reduces everything to mechanical law and believes in no free action of spirit. Science does stand up against the religion which demands that faith shall accept what reason and observation show is impossible. There has been a long and stern conflict between true religion and some kinds of science, and between true science and some kinds of religion, and the conflict will continue till both are purified.

Even this opposition, however, justifies those who think science and religion are allies, not foes. For the conflict is a process of cleansing. Science is doing religion a service in removing from the modern mind beliefs that keep religion confined among the ignorant. It is clearing away the obstacles in the way of religious progress. It is lifting off burdens of inconsistency that weigh down religion. It attends to matters that it can

manage better than religion, and so leaves religion free to do its own work. It filters out impurities so that the stream of religious influence runs clear and pure. No one's religion suffers by having the question of Jonah's whale and Joshua's private sun and Elijah's fire magic banished by science from the realm of prose fact and relegated to the poetic region, and to the history of suggestive beliefs once held but no longer tenable. We are no less religious today, because we do not test religion in this way. Not very long ago men of sound mind believed thoroughly in witches. They said that to reject this belief was to throw away the Bible. Only a few hold such opinions today, but the Bible has not suffered by the change, and no one's faith wishes to go back to that basis. At first such changes bring a shock, but after people get used to them, and they see that no real harm is done, they forget the fears that at first loomed up so big. Suppose an intelligent man had carelessly thought all his life, as a lawyer acquaintance actually did think, that the gospel of John was written by John the Baptist. When he first hears this denied, and the fact stated that no one ever ascribed it to John the Baptist, he might exclaim, "There is more of this destructive criticism. How some men do like to destroy faith." But when he reflects that John the Baptist had his head cut off long before any gospel was written, and that it was John the apostle to whom the fourth gospel was ascribed, he begins to realize that his faith is better off for being emancipated from absurdity, and to wish he had thought a little about his beliefs before so stoutly attacking those who questioned them.

An alliance with science does religion good by clearing its path, and relieving it of incumbrances. It also adds a positive help. It furnishes new and striking examples of the wonder of creation and of its continuous miracle. A world made in six days is immeasurably less impressive than a world whose beginning reaches back further than time can measure. The marvels of an unscientific age cannot compare with the marvels which are with us the common facts of every day. Radium is a more wonderful thing than a burning bush, and to receive messages from friends in mid-ocean is a miracle of the sort that it would beggar theosophy to equal; and the practical elimination of smallpox from the German empire, of cholera and yellow fever from tropical cities, so that they promise to become the most healthful places in the world, and all the deliverances that follow in the train of aseptic surgery, anti-toxins and the detection of the malaria-bearing mosquito, make up a catalogue of life-saving which all the faith cures from Elijah to Dowie could not balance if they were all credible. To have instances of God's working now helps religion more than merely to hear how men supposed he worked ages ago. Examples of creative activity going on right about us furnish better material to illustrate faith than ever was furnished before. It is better because no one questions it, and because it brings God within range. It is better to have an idea of a living God than of a God who once was said to live, and in a way no one finds him manifesting himself now.

In the face of such facts it is strange that anyone should distrust the wholesome influence of a genuine science, or kidnap the name for a kind of science which sets at naught its validity and its demonstration of the way the divine power works through knowledge and experience. It is as if someone should cry out that to make a water supply pure so as to do away with typhoid fever is an attack on the rivers and springs which are life to man. Suppose some one should form a league against the higher critics of our food supply, who certify the purity of the dairies, and should charge them with being destroyers of faith in milk as the best form of nourishment because they say that a teaspoonful of ordinary milk of the best grade contains millions of bacteria. Suppose members of such league should say: "This spreads a dangerous distrust, this undermines faith in milk. It is taking food from the mouths of infants." Suppose they should shut their eyes to the fact that these higher critics of the milk supply are showing the dairymen how they can keep milk so clean that it will have only a few hundred bacteria where before were millions, and practically remove all risks of the transmission of such dread diseases as consumption, which finds favorable distribution through milk, and should excite public opposition to the pure milk commission. Who would be so foolish as to head such an opposition? When people understand the real purpose and influence of science they will see that to oppose and asperse and fear it in the name of religion is just as foolish. The faith that science can certify as pure is the kind of faith men want, and when they learn how to obtain it there will be a new kind of orthodoxy. There will be a certified religion; and though it may cost more, more pains, more expenditure of thought, and some sacrifices, the gain will be worth the cost. For the certificate of science will have more authority than habit and tradition without it. JOHN W. DAY.....

St. Louis.

THE NEW MISSIONER, BY MRS. WILSON WOODSON.

"The New Missioner" drifted into my hands, through the postoffice. I afterward suspected that it was sent by a friend in the East, because I had myself recently become a "missioner" sent on a difficult errand in the Middle West. In half hours,

when off duty, I read the "Stirring Western Story," at first with a curious interest that was partly amused sympathy and partly repulsion from the coarse realism and ebullient slang which broke out in the social converse of the "Ladies' Aid Society" of Zenith, like a chronic eruption of the skin. I was also aware, in this first reading, of a silent self-congratulation that my parish was not in the least (except, perhaps, in one particular, which I shall not name) like the "Missioner's" parish of Sunshine avenue.

I have, however, just reread the book with more serious motive. In this second reading I found reason to rebuke my dullness of mind for not immediately appreciating the vividness and artistic skill with which the homely characters of the story are sketched in; this truer sympathy also made me susceptible to the tonic ozone of the mountain region, whose beauty and invigorating scenery pervade the story like an atmosphere. One detects, also, underneath the fiction, a thread of common sense philosophy from which my "Missioner" might wisely take points. Yet this latent preaching to preachers is so delicately interwoven as to seem subconscious, on the part of the writer.

Frances Benson was, perhaps, the more effective a missioner for being "a daughter of the slums," acquainted with the elemental instincts of human nature in her own character, as well as in that of her neighbors. It is to be doubted whether any method less forceful and physical than that with which she subdued the feminine conservatism of Sunshine avenue would have availed to win her not only the tolerance but the co-operation of the Ladies' Aid Society of Zenith. This mining village called Zenith was situated in the heart of the Rockies, surrounded by the grandeur of snow-crowned peaks and nestling green valleys through which ran living waters from mountain springs. Yet most of the dwellers in Zenith were sordidly indifferent to the glory of their environment. To this remote and unpromising parish, her bishop, who was himself a man of the world, had sent Frances Benson, or, as she was speedily dubbed, "the New Missioner." "To tell the truth," the bishop had confessed, with a slight twinge of conscience, "you are the only material I have that may avail." So Frances went where she was sent. "She was a slender, black-robed woman, with a square, determined face, dark hair, and the large, far away eyes of the mystic. Hers was a face which in repose was strong and plain, but when lighted by a smile, the soft and very feminine mouth took curves of an appealing sweetness, and even coquetry, which captured the beholders with the sudden charm of the unexpected."

In her first parish call, at the home of Mrs. Witschkan, she encountered the four leading spirits of the "Ladies' Aid Society" who were gossiping about her appearance over their coffee-cups. The first greetings were exchanged with ominous formality—and then—"I s'pose you aint been long enough in Zenith, Miss Benson," said Mrs. Thomas, "to catch on to the way the boys feel about havin' a woman preacher. It'll be pretty hard for you, right along. One of the boys was sayin' to me today, he says——"—the steel of Frances flashed in the air, and stabbed squarely—"I suspect it was the same one that told me he was glad of the change," she said trenchantly, "he thought his grocery bills might go down now that his wife wouldn't invite the preacher in for every meal." A slight confusion and refilling of cups, followed this retort and then Mrs. Witschkan, the gipsy-hostess, took up the challenge with, "I tell you what, Missioner, they make it awful hot here for folks they don't like an' us girls aint so bad at that game either. Girls you remember that book agent, also that school marm we got rid of?"

There was one quick heave of Frances Benson's bosom, and then she slowly lifted her head, her eyes fixed unwaveringly upon those of the burly mountain lioness—no longer the unseeing eyes of the mystic, full of strange visions, but the cold quick eyes of the shrewd organizer, alight with exultant power; her voice rang high, almost shrill, "What was the name of this teacher, Mrs. O'Donnell—I mean Mrs. Witschkan, strange that I should have used that name. It belonged to a man I used to know in Arizona and met in Denver a week ago. He was searching for some trace of a wife who had deserted him several years back, taking with her his watch and $500 in money. He has never divorced her!"— — —.Mrs. Witschkan straightened and stiffened and sprang at the Missioner, seizing her by the shoulders and shaking her back and forth,

The Missionary fell back against the wall, pale, bruised, trembling, but with "No capitulation" written on every line of her face and figure. "No," she gasped. "I'll never tell, as long as you're willing to help me in the Lord's work. I came to Zenith to try an help, but I can't stay unless you ladies really want to help me. Will you help?"

"Well, I guess yes," said Mrs. Witschkan heartily, speaking for all. "You can depend on us, Miss Benson, now an' hereafter, aint it so girls?"

"You bet," returned Mrs. Evans, with even more decision, "Marthy Thomas, pour the Missioner a nice hot cup of coffee." Longing for peace and silence, bruised in body and soul, the Missioner had returned to the inn after the scence at Mrs.

Witchkan's and unheeding the rancous summons of the dinner bell, had slowly dragged herself upstairs to the unquiet chamber.

For an hour or two she sat there, one arm flung over the table and head bent upon it, only conscious of the black waves of depression which rose rhythmically, monotously, like the sullen waters of the incoming tide, and swept over her soul, engulfing its hope and quenching its light— — —.

"I didn't meet it right," she murmured. "I didn't meet it right, I put myself on their level. There didn't seem to be any other way—but there must have been—only I didn't have light enough to see it. Yet there must have been another way, but I'm so weak — — —" She drew toward her a Bible on the table, and opening it, bent above it, her pale cheek leaning on her hand.

This is but one episode of a book that is well worth a reading.

REV. MARY L. LEGGETT.

Ord, Neb.

AMONG THE CHURCHES.

Grand Haven, Mich.—Rev. H. B. Bard, of All Soul's Church, Grand Rapids, preaches here on alternate Sunday evenings. Though this society has been for some years without a settled minister, it has an active women's society and a good congregation greets the visiting preacher.

Duluth, Minn.—Our society in this city has called Rev. G. R. Gebaner to its vacant pulpit. Mr. Gebaner has accepted and begins his pastorate Sunday, March 22. He has served the Alton, Ill., church for ten years. During his pastorate the beautiful new church building has been built in which the congregation now worships. It is with great regret that his Alton congregation parts with him, but they recognize the great opportunity before him in Duluth. Duluth is to be congratulated upon securing so able a preacher to succeed Mr. Miller.

St. Paul, Minn.—Mr. Boynton's successor is chosen and begins his work Sunday, March 1. The choice was quickly made by the St. Paul people, and Rev. J. D. Reid, of Greenfield, Mass., is the lucky man. He is a fit successor in the line of Gannett, Crothers and Boynton.

Greeley, Colo.—The report of the annual meeting held by this society is very encouraging. Mr. Brockway has been retained as minister and repairs of an extensive nature are to be made upon the church. The society finds itself with a surplus in its treasury.

Bloomington, Ill.—At the annual meeting of this society, Wednesday, January 8th, the minister, Rev. J. H. Mueller, accepted a unanimous call to remain another year, the seventeenth of his pastorate. The reports for the year were most encouraging. A balance was shown to be in the treasury of every organization connected with the church, and prosperity was reported all along the line. An expression of great enthusiasm ensued when the minister announced his acceptance of the call extended to him. The church has been greatly helped by the reaction following the "Billy" Sunday revival.

Youngstown, Ohio.—Our society in this city appears for the first time in the directory in this issue. We are glad to welcome it to the ranks of the faithful. Mr. Beers has been doing splendid work in Youngstown, and the result is shown in the unmistakable progress made by this new society.

Wichita, Kan.—Rev. Edward Day came from Nantucket to serve our church in this place for four months, but the people became so fond of his services that they have asked him to make the relation permanent. Mr. Day has found the West so much suited to his taste that he will take up the work laid down at his death by Rev. W. S. Vail. We are glad to welcome Mr. Day to our field. His ripe scholarship and genial nature will add to our good fellowship and aid our work.

Field Notes.—The Secretary has spent his Sundays with the following societies: Third Church, Chicago; Cleveland, Ohio; Keokuk, Iowa, and Sherwood, Mich. He has visited Moline and Shelbyville, Ill., Davenport and Burlington, Iowa, on week days.

The nominating committee of the AmericanUnitarian Association in preparing the ballot for the annual election to be held in May, 1908, seeks the earnest co-operation of our entire fellowship. The committee is governed in its methods by the by-laws, and by the instructions issued to it by votes of the association passed at several annual meetings. The officers annually elected are a president, six vice-presidents, one of whom at the time of his election, must be from northern New England, one from southern New England, one from the Middle States, one from the Southern States, one from the Central West and one from the Pacific coast; a secretary, an assistant secretary, and a treasurer. There are also six vacancies on the board of directors to be filled for a term of three years, and four vacancies on the nominating committee for 1909. The committee is required to nominate twelve candidates for the six vacancies on the board of directors, eight of them from New England, two from the Middle and Southern states, and two from the Western states and Pacific coast; and eight candidates for the four vacancies on the nominating committee, four of them from points outside of New England. These candidates should be persons interested in the welfare of our national association, and, in the case of directors, it is

desirable, when possible, to choose such as are able to attend some at least, of the meetings of the board. The by-laws require that three members of the board of directors shall be women, and that at least sixteen of the officers shall be laymen. The committee will welcome all suggestions from individuals, churches or conferences, which will enable it to present a thoroughly representative ticket for election. The department conference have been asked through their secretaries to suggest to the committee the names of candidates for any place on the ticket, and especially of persons whom they would be glad to have represent their respective sections as vice-president or as director. Suggestions from other sources will receive equally careful atention. Suggestions should be in the hands of the committee not later than March 15. Address communications to the secretary, Henry Wilder Foote, Ann Arbor.

An Interdenominational Conference for Church and Guild Workers at State Universities will be held in Ann Arbor, Michigan, on March 31st and April 1st and 2d. The idea of such a conference originated with some of the men working in Ann Arbor in connection with the churches of the city, who believed that an exchange of news and discussion of methods of work would be helpful. On the local committee of arrangements are representatives of almost all the Protestant churches, including the Unitarian church. Already the conference is assuming larger proportions than had been anticipated, and there seems some probability that it may become an annual event. Although the conference is primarily intended for those doing work in state university towns, all other persons who are interested are cordially invited to attend. The Classical Conference meets in Ann Arbor at the same time and will hold one joint session with the Conference of Church Workers, while the lectures of Rev. Prof. Hugh Black, M. A., who is to be in the city, will also constitute part of the program.

It is greatly to be hoped that our liberal churches may be represented at this conference. Further inquiries may be addressed to Rev. Henry Wilder Foote, Unitarian Parsonage, Ann Arbor, or to Mr. Fred Merrifield, the secetary of the local committee.

Chicago.—The Associate Alliance met at the Church of the Messiah on Thursday, February 6th. President Mrs. Grant Beebe in chair. Meeting called to order at 11 a. m. Minutes of December meeting read and approved; also the Treasurer's report. Chairman Post Office Mission gave an encouraging report of work along that line. Communication read from Mrs. Mueller, President of the new Branch Alliance at Bloomington, Illinois, acknowledging letter of greeting sent by our Associate Alliance. Letter read from Mr. Backus, asking that the Alliance renew its subscription to the News Letter. We had the pleasure of having with us Mrs. Ernest C. Smith, of Green Bay, Wisconsin, formerly of Hinsdale, Illinois. Mrs. Smith reported a meeting held once a month in the church there, that corresponds to the Alliance. Home charity work is the Missionary work done, also state work. Prof. George B. Foster was introduced, taking for his subject "Socialism." Discussion was led by Rev. Fred V. Hawley, in which Mr. Dellgren and others took part. The roll call showed seventy-five present. The Branches were well represented, and many visitors were present. No further business, adjourned for luncheon. EMMA C. BAKER, Sec'y.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 11 A. M. Rev. Henry W. Foote.

Bloomington, Ill—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 East Chestnut St.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M.

***Buda, Ill.*—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.**

***Burlington, Iowa.*—People's Church. Hour of service, 10:45 A. M.**

***Chicago, Ill.*—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.**

***Chicago, Ill.*—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.**

***Chicago, Ill.*—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.**

***Chicago, Ill.*—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.**

***Chicago, Ill.*—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Av**

***Cincinnati, Ohio.*—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.**

***Cleveland, Ohio.*—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 1916 East Eighty-second St.**

***Colorado Springs, Col.*—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4:15 P. M. Rev. William S. Nichols.**

***Davenport, Iowa.*—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.**

***Decorah, Iowa.*—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.**

***Denver, Col.*—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.**

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Detroit, Mich.—First Congregational Unitarian Society, Woodward Av. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebaner.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, R. F. D. 9.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays. Rev. John Visher.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa.—First Unitarian Society. Hours of service, 10 A. M. and 7 P. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 218 East 31st St.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A. Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 N. Seventeenth St.

Onsted, Mich.—People's Church. Hour of service 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Mary L. Leggett.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

Salem, Ohio.—Unity Church, Pioneer Building, Garfield Avenue and East Main Street. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Avenue.

St. Louis, Mo.—Church of the Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 North Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hours of service, 11 A. M. and 8 P. M. Rev. John D. Reid.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Urbana-Champaign, Ill.—Unitarian Church. Hour of service, 11 A. M. Rev. Albert R. Vail, 1109 West California Avenue, Urbana.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. Rev. Edward Day.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 582 Sargent Ave.

Youngstown, Ohio.—First Unitarian Church, Bushnell Hall, 125 West Federal St. Hour of service, 10:30 A. M. Rev. W. L. Beers, 1218 Wick Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6331 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.
Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago
Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. H. B. Herrick, 10510 Euclid Ave. Meetings three last Fridays in month at 10 A. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Edna Richards, 283 Goshen Avenue. Meeting alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 1 P. M.

Youngstown.—Woman's Alliance, First Unitarian Church. President, Mrs. W. P. Prindle, 375 Grace St.; Secretary, Miss Rosana Jackson, 376 Grace St. Meetings on second and fourth Thursdays at 2 o'clock.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday ofternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. W. B. Chiesman; Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. H. B. Heywood, 1506 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 10:30 A. M.; second Mondays at 2 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. E. G. Merriwether, 1820 Maple St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. H. L. Clapp, 5418 Lexington Ave.; Secretary, Mrs. J. A. Ware, 6457 Ingleside Ave. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place,Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave.; Sesretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Chicago.—Women's Alliance, First Swedish Unitarian Society. President, Mrs. E. Tideman, 1577 North Lincoln St.; Secretary, Mrs. August Dellgren, 767 Sheffield Ave. Meetings alternate Wednesdays at 2 P. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave., Mrs. D. W. Redfield, 1319 Maple Ave. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. George E. Smith. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St., Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first and third Wednesday of each month at 10:30 A. M.

St. Paul.—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Miss Laura Fairchild. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. Proctor Smith, 400 Keene St.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. F. A. Crouch, Walsh Flats; Secretary, Miss Ellen M. Gould, 316 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. J. C. Bickett, 12 East Burlington St. Secretary, Mrs. Sarah P. Hoffman, 50 South Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. A. J. Dimond, 718 High St. Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3:30 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. Virginia Whitaker, 614 Buchanan St., Secretary, Mrs. Edwin C. Fable, 207 Clay St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. E. B. Whitney, 4354 Charles St. Secretary, Mrs. H. D. Reed, Dundee. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwords, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. F. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Walter E. Scott, 511 West Eleventh St.; Secretary, Mrs. B. H. Osborn, 6 Block Q. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
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Hawley, Mrs. Robert, Warren, Ill.
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